

Mr. Nyland: So er have something to say about fatherhood and children. The question is what is right to be grateful for, because you say thank you for what, really? It is difficult to say. You might say how does a father operate, how should he? You cannot know about his children. A father is very limited. You may know a few, some a little bit more intimate, but in general. And a family: what are the rules of a family? There's the mother. We call God spiritual father because every once in a while he reminds us because of our suffering because something is then required that you don't always understand and many times we don't like and then there is something to blame and that is God as father. If under Christian life one says he sends his son to atone, to do what, as it were, for man for mankind to remind them that they are children and that they need help; and that they have sinned. The commandments, the Garden of Eden () listening to a snake, wishing knowledge, not understanding the tree of life.

But as far as supply for us to know we are born we find ourselves sometimes in Paradise, sometimes in Purgatory, sometimes in Hell. Why do we have to go through all that on Earth, and why do we believe that it is not necessary, or rather that the sooner we get through with it the better it will be through with earth, through with this life. The strange thing is that we, on Earth, talk about life, if there are any creatures who are alive on other planets what do they talk about? We talk about difficulties, how we are bound. Are they anymore free? What is it that set us free? If one understands the aim, that whatever the father means, what he has done to us in creating us or allowing us to be created or allowing that form of life to be attached in some way or other to a condition in which we appeared as man on earth to do again, what, what for, why are we here, what is this kind of life for us and then we ask our father in heaven and we say blessed be his name and we say His will be done and we don't know His language because we have only our own. We think we know

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once in a while sometimes prematurely interfering, not knowing everything, still thinking we do and we become fallen angels. We have to be climbing up again from the solar system until finally he reaches Karatas to be reinstated and to receive his horns of wisdom.. All of that forordained, all of that in the consciousness of his Endlessness, of our Father who is in Heaven, who then takes care of all of us and guides us and tells us what is God is light and if we don't do it and if we don't know what to do that we do and again find out and then we are banished and then we have to suffer because it's obvious it's not this life, not only this life on earth. This is the only kind of a thing that we remember more or less or at least we associate with and we believe in the reality of because it's all we have and at the same time if he the Father. he has to have a family constantly changing. More and more children, less and less children, more and more born, more and more die, this constant change that we see on earth as a family of the Lord. That's us, we change, we are born, all our manifestations change as we grow we learn more, we become more, more and more to play that part of a child and from a child to become friendly and from a friend to become (co-worker) and who knows, partnership and then to be. That's the life of the family, that's the life of our world, that's the life of one of us, to recognize that what is father in us and gradually you might almost say to try to keep help educate, The father to become in consciousness what he should have been already long ago but never was and exactly, the same as it happens on earth that we don't know, what is this earth and there is nothing really to find out it just happens. To live and live if we can consciously, so that, gradually out of that we will get wisdom to find out the reason why we happen to be on earth and also the reason why we happen to be born, young as we were, and immature and gradually becoming wise. Then to understand what is meant by this family and what is meant by the family of oneself, for the father is

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one's consciousness, the mother is one's conscience. That what we become as an individual is simply to show to the rest of the world how man should be as a member of that family recognizing constantly his Father, and being propelled by the desire of the mother so that the man can become a man as an individual fulfilling his task in line with what he then understands his father to be. The same way as ultimately mankind would start to understand the reason why earth happened to be now here and why sometimes it has to be shaken up to get rid of all the junk that has accumulated, all the different things that are attached at the present time to the skirts of Mother Earth, like carbuncles and they have to be destroyed because they are too much-our beautiful civilization is too much- that is why there is a rebellion because in our stupidity we don't know which way to go, all we know it is not right and we rebel, we don't want it, we have not as yet enough wisdom to be able to say this and this and this we do, but we don't know what it means to live like brothers and sisters. The world's problems comes with the earth is our problem and this particular period when there are going to be some changes in some way or other which again we so not know who recognizes then what his Father wishes to tell and then he will hope, in time, to become a father. Such is the aim of this kind of work, to find out where your father is.

Spiritually it is like (Kesjdanian) it is helpful every once in a while it strikes a certain note a little higher than ordinary life-but (Kesjdain) also dies, but in the place or parallel or a little bit further on comes consciousness, that's your real father. That is what you need, that is for what you live, for, that the direction is only given because of this Kadjanian-fatherly-conscience, but you have to get through with that, you have to become free from that kind of a father. You build your own family, you're building your life and your world, - you're building your individuality in which your real father is that what is created by you, at strange enough to

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say—because usually the father creates you. This time you now act as of you are a child—in order to make a real father out of that what is now as if father as your conscience at the present time and your consciousness at the present time don't represent what it should be, and so children have to grow through the stage of conscience until they really will know what is what and what is right and what is wrong, until they finally can go to their father in heaven and ask him to give this consciousness divine light, divine insight to be able to work, all the time cognizant of the fact that consciousness has to be the guide to tell also to remind you and falling back every once in a while as long as we are on earth to that what is provided. I call a substitute father— simply to help you a little bit every once in a while to give you a little force, because sometimes you cannot do it all by yourself and still you have to build that what becomes a—? that is your mind when it is really conscious. Because as soon as any kind of condition has to be met at any one time wherever, in whatever state you are, in whatever state the rest of the world is, that all that is needed is to press that button and a catalyzer starts to function and your consciousness is the engine that gives you the power when it is fed properly by your conscience. So if a father today has any meaning it is not even spiritual father that counts—it is you yourself in your own life, to become a real child— you then will be a real father, then you're entitled to that what is conscious in you, to use it for the purpose, to use it for the birth of that what is in you, as a possible creation of yourself; to repeat yourself to help being born, that what you as having worked for consciousness and conscience now executes as your will as creation and the same way as though to () as a problem to become father but first becoming a man and then in creating affecting () others. This is the way work is carried through the ages, esoterically, hidden, a little secret— but always known to a few and always mysteriously found in some way or

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other, knowing it is hidden, but knowing it exists. First your child, then the father, then a child again, and this is the meaning of life. So what is the solution, just to go on as if you are a child already fully born, full of understanding and not (sorry) as if then you are a father to such a child which at the present time still does not as yet exist because your consciousness is not as yet conscious. And now here we are trying to be as if a man, and for that reason the determination on a day like Father's Day is simply to know the family, to know that is needed among us in order to be reminded how we should be and then in being and then again in turn we pay to the family what the family has given us in the first place. Maybe we can grow a little bit in that direction. I'll be in Holland on the real Father's Day. I hope to remember at that time. But now we do as if it is Father's Day today and we drink to the family as a whole.

As we very much like the tables last Monday, as we keep on going the radio interferes as they are selecting the cake, you know, I will keep on talking. Just a few things about the barn: I think it will take a long time before you understand the meaning of the barn. Of course, in the first days for many people, all different types, we also have different ages and, aside from the ages, we have different experiences. Here you come to a building and there is association among the different people and there are responsibilities assigned here and there for getting certain things done- in accordance with an overall scheme. Now you don't understand all of that because it's much too much for everyone of you to understand what is the total picture. And sometimes it is just like little bricks. That you are attending to without seeing what it's going to end up with, and no-one can blame you for that, and to some extent maybe it is not entirely clear. It is as one grows, it becomes clear what is possible.

As you prepare for the future you add constantly to the experience of the past, and then the considerations in the present simply may mean that you remember certain things of the past which become in your thoughts potentialities and you may then sometimes go in different directions which originally perhaps you thought might or might not be possible. So aside from the fact that you cannot know I would almost say one really does not know what a growing entity is going to amount to. Exactly the same as human beings cannot be predetermined by other human beings what they will become. You have certain indications they have this and that kind of a house and they live under certain conditions and they have certain parents and, of course, they will have? but when they're up against daily life and the conditions which then are presented and sometimes not of their own choosing but nevertheless they may be attracted towards it, and sometimes they go into it without knowing at all where it will end or perhaps when they are of an adventurous spirit, they want to find out themselves and they cannot take what someone else is telling them. This is exactly the same problem at the barn and it is sometimes extremely difficult to work, to work in the ordinary sense of the work, because to some extent we are all building on one particular entity--and every kind of activity is or may not be necessary from your standpoint, but it is necessary what is being done. There are things you have to keep in mind; the reason you come is for work on yourself. It doesn't make any difference whatsoever what you do, and it doesn't make any difference whatsoever whose command you follow. This you must be very clear about, because as soon as you start to criticize to some extent that you don't like this and then so forth it is your own personality a person objects to and the whole point is that you are going to put your personality to a test and to see where in that sense it fails, because it cannot come from () it's not flexible. It doesn't know how, it has to

learn, And the second factor you have to consider is that each person is entitled to privacy- privacy of his own life-privacy of his (). He doesn't have to tell you what does on in him unless he wants to. You cannot pry into his existence. You have to leave him alone. You work with him, but his inner world is not your. His work is not yours, he builds to the entity in accordance to certain instructions or in accordance to his ability. Those are two things that have to be considered, about which no one is a judge, then? only you yourself and you're doing it, and such a person may be engaged in activities which you think are not right. You have no right to say anything about it. You have no right to interfere. You have not right to come with your workd into the other pe sons world unless they ask for it. It adds up to the necessity of withdrawing every once in a while and considering what you're doing. And that the judgment should be from the standpoint of your desire to work on yourself. Of course there is much too much talk still going on. That's why last time I said half an hour's silence. You don't have to be mummies; you don't have to keep your mouth closed tightly all the time. You can smile and laugh---you could even tell jokes. Where is the extent of your life and when you know this, you know that someone alos might have the same kind of an accent for his or her life. You leave them alone! You don't interfere with them, If they wish they can come to you; if you wish you can ask. It's a different method, but not just because you feel like ti. This has to be stopped, I say it will take you a long time before you understand that kind of a purpose for a person who comes to work at the barn. The barn is an entity which is growing. It is growing in a certain direction. We don't want to stop the growth; we want everybody to contribute, in a democratic way, to contribute to that what is needed for the life of the barn. For that reason I don't want too much interference from people who stay too long at the barn. Originally I said no one is going

to stay there. I changed that a little bit, because it is necessary every once in a while for some people to find a little---from where they can operate and look around, but never too long. Sometimes I say a few days all right. Then out you go, with friends or on your own-not the barn. The barn is not a happy go lucky place. When you stay at the barn you come home at a reasonable time- and you go to bed at a reasonable time, because you're supposed to work, you're supposed to be tired. You can read a little bit without disturbing someone else, but I don't want particular activities to go on. I would like you to work; I would like you to read if you wish to read; I would like to see, let's say I like to see you all----and that you attend to whatever business there is to be done. And that you don't sleep too long. If you happen to stay, don't sleep too long- get up-it'd beautiful weather nowadays and there is an awful lot of work to be done.

Now, how do you do this work? With all your attention, and you leave each person alone. You do not know what I have asked the person to do. I may have asked the person to sit, I may have asked the person to do something for me, that I cannot do. I may have given instructions for certain reasons to some people to do this and that kind of work, I trust them, that's none of your business to know, unless I wish to tell you, or if you're curious sometimes you can ask and maybe I will say so. I do not know that- You have to remain responsible for each other without interfering. You cannot be selfish; you must make allowances, you have to consider-inner and outer considering--both. Don't believe the nonsense that Ouspensky is talking about. Each person is always considering-in, as well as out. Many times it's exactly the same, and that what is inner considering is so close to the surface you may as well call it outer. Whatever you do at the barn you do it with as much as you can with all of your three centers together, that's the requirement and that means you are inner and outerly considering. You may even be acting, but something in you has to act and

that has to become the most dominating feature of you. I think the men are fairly well organized. The women are absolutely not organized. It's wrong. I don't want to organize you, although I would like perhaps a man to organize the women. It's not going to be an easy task for such a man, and who it will be I do not know. And for the time being I trust that among the women who get there, there will be a few who get together and talk about work and in the kitchen what has to be done. I said something about it last time on Sunday. All activities are acceptable. You must understand this; there is no activity for which you are too great, too big or too conceited, You take what has to be done when someone in charge or responsible asks you. As a result there is not going to be loafing. When work has to be done you find it; if nobody has given to you-you ask. I say this a little roughly because it disgusts me. There is not the proper attitude as yet. The kitchen is still in a bad shape. It's getting along, but it is not as yet right. Last night we worked on the center part of the barn and particularly the front and cleaned up every Goddammed thing there was, and what we didn't want to throw away went upstairs so that now at least you can walk without breaking your neck. It should have been done already quite some time ago. I've asked for it, finally we did it, a few of us. This is the same way with the kitchen the kitchen is going to be attended to this weekend. Even when I go out and I try to find something, I can't find it. Sometimes when people have stayed overnight I have found dirty dishes. Nothing of that kind any more. Understand it quite well, I'll be as autocratic as we go on-much to your detriment-but we have to understand what is meant- you have to know why, because ultimately it's for you- for you to adapt yourself every once in a while to a certain rule, liking it or not, you do it-exactly because you object it means you need it. If a person wished to be flexible in life conditions where he cannot make the conditions himself, he has

to be such that at any one time he can bend over backwards forwards, left or right up or down whichever way it is needed, that at that time his psyche and his physical body is flexible, and you do that by making your mind function and giving yourself a wish that you can do it and that you attend to that. As I say like it or not you do it, because that is the kind of a rule, which at the present time, I cannot trust you well. I cannot trust you as yet with leaving a door open when there are tapes in the closet. I cannot as yet trust you with books on the shelf. For some reason or other, I do not know why, some disappear. Still there are tapes out. I still find paper on a little pile somewhere, forgotten maybe, but not attended. From now on tapes will be under lock and key, with the combination known only to a few. Books for the library will be exactly the same. They will be upstairs at the barn in a certain place. They will be at the place which I call sacred. It is a place where people do not sleep; it's a place where the piano and the organ are, and where the movements will be. It's a place where no one will sleep during the night. It's a place where the tapes and the rest of the things that are precious will be kept. It's a place where no one will go unless on business. So this is division of how you have to look at the barn. It is not a free for all. When you are there you are under the obligations of the barn, and who gave the obligation to the barn? Who gave the barn the right to have obligation? All of us, all of us who work, and who try to understand what is meant, so that the barn is going to give us back something that we put in as an investment, and we will derive the interest from that as long as that capital is being used and profitably employed. We will talk about that this weekend, I would to organize it sufficiently if necessary with a couple of people who become responsible from weekend to weekend. I want to say it because you will have without me at least ~~two weekends~~ and it's not that you cannot exist without me, thank God, but

you have to maintain a level which sometimes is there quite obvious when I am there, and sometimes may not be. I'm not saying it isn't; it's up to you to keep it at a certain level where it belongs. In that way I trust you--rather not for work or not for honesty seriously interested(?) and that will continue I know, but there are just the little things that have to be done which maybe you overlook; maybe you're not educated enough about which maybe I'm fussy, because maybe I'm a little educated in-----and you know, cleanliness is next to Godliness. I want things useful; I want them in a certain place that you can find them; I want to be cleaned up when you are through; I want it so that one actually can be proud, and then you should make it a rule you are not going to sleep in the evening or you are not going home unless you're satisfied that whatever your part was in your work at the barn has been attended to properly. We'll all work it out gradually. It's a very good subject for Father's Day, so that all the children of the family know what they're going to do, and that the Father every once in a while comes out of his little office and he walks around to see --not--critically don't ever misunderstand-- I'm not critical, I wish all the best, you must know that--in every which way, it is right for you, and it's not that I am assuming a responsibility to tell you what is right, but if there is any question you can always ask a little bit about this and that and then of course we talk. But for the rest it's your conscience you're living with and not mine, and I am not living your life or I remind you that you have to have a conscience, because that belongs to a man, when he starts to grow up with his conscience and when that starts to develop and gives you force. Then it will help crystalize your consciousness in some way it becomes a permanent abode, not resting in what is your soul.

I've listened to the beginning of Monday night's meeting, not the other tapes as yet, I just had them today. There are certain remarks, IIII

probably make them on Monday or Tuesday at the appropriate meeting next week. In general you have to learn a great great deal, but also that is in the nature of also gradually loosening you up from the bondage of me. You have to get loose from that as much as you have to get loose from the bondage of the earth. You'll never stand on your own feet when you think you can lean on me. I will dissappoint you: when you think you have support, I will let you fall.

So this will be for some time then I won't be here- Friday I hope to be able to play organ in the Dom---Church in Utrecht. You might say I was educated that way, by hearing a man, the organist---play Bach. It's a beautiful organ; I do not know if I can get at it. I hope I will. It will be a lovely thing, because when I was a boy it was really that kind of impression of music more than the music of my father which of course I heard when I was very small. But that of this man at certain times after church would play that is just in my memory so beautiful, and I would like for you to hear the same sounds. I hope to be back by the 20th of June. In the meantime, don't be disturbed; keep on working, do not become hysterical. There is too much talk, you must not allow yourself, no one knows on this earth. There are always guesses, and as I said last time, you play it safe, that's all you have to do. Until the rest, God Bless you.

End tape..

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